# ARTICLES

To be enquired of, within the County and Archdeaconry of Berkes in the second visitation of the reverend Father in God, IOHN LORD Bishop of Sarum in the 37. yeare of our most gratious Soveraigne Lady Elizabeth by the grace of God, &c.

Whereunto are also very necessarily added, the forme of the oath for the Church-wardens and Sidemen, *and some speciall matters inserted and given in charge, as by way of Iniunction to be duely observed from time to time, as occasion shall be offered.*

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## The Forme or tenour of the oath.

YOV ſhall ſweare by Almightie God, and by his holy worde conteined in that booke, that yee ſhall diligently enquire, & true preſentment make, of all ſuch faults as are amiſſe within your pariſh, or which vpon common fame or ſuſpition are ſuſpected to be amiſſe within your pariſh, according to theſe Articles now given yee in charge, ſo far forth as to your office and our authority it appertaineth: And therin yee ſhal deale ſincerelie and vprightly, ſetting aſide all meed, dread, favour, or other corrupt affection, as men having the feare of God before your eies: So helpe you God through Ieſus Chriſt our Lord.

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# Articles to be enquired of within the Archdeaconrie of Berkes in the ſecond viſitation of the &c.

WHether Common Prayer, be ſung or ſaid by your Parſon, Vicar, or Curate within your ſeverall Churches or Chappels reverently and diſtinctly, and in ſuch order and forme, and none other, as is ſet foorth by the lawes of this Realme. And whether the ſacraments be miniſtred in their kinde, with the obſervances of all thinges according to the order preſcribed in the booke of common praier.

2 Whether you haue in your Pariſh Churches or Chappels, all things that doe appertaine to your miniſter to haue in the dooing of his office in the divine ſervice and miniſtring the Sacraments, that is, a comelie communion cup of ſilver with a cover of ſilver to the ſame, a communion table, with a frame well and comely arrayed aſwell with a good and cleane linnen cloth, as alſo with a convenient cloth of ſilke or of ſome other decent cloth to cover the ſame, a comely ſurpleſſe with wide ſleeues, to put on in the time of common praier and miniſtring the Sacraments according to the common order vſed and allowed.

3 Whether you haue in your Pariſh churches or chappels all other neceſſarie and appointed things, as the Bible of the largeſt volume, the two tomes of Homilies, the booke of Common Praier, the Pſalter in Engliſh, the table of the ten commãdements, a comely and decent pulpit wel placed, and all other things by law & good order appointed.

4 Whether your churches and chappels with the chancels to them belonging, be in good and ſufficient reparation, if not in whoſe default, and how long they haue beene in decay or ruine, and whether your churches and churchyardes bee well and decentlie kept without filth, and the churchyardes wel fenced.

5 Whether your roode lofts be taken downe to the vpper beame, and there a decent and convenient creſſe ſet or fixed, and whether all

manner of popish and ceremoniall thinges sometime belonging to your Churches, as Vestments, Albes, Tunicles Stoles, Images, and all other such reliques and monuments of superstition and Idolatrie vterlie be defaced, broken, and destroied.

6 Whether anie of your parish do wilfullie or obstinatelie refuse to come to their own parish church vpon Sundaies and Holidaies, there to heare the devine service, or do not receiue the holie communion thrise everie yeare, or doe depraue, or despise the same or the order of the same, set forth by publique authoritie or superstitiouslie keepe anie festival or holydaies abrogated or not appointed to be vsed as holydaies, or doe wilfully breake anie festival or holydaies set forth and appointed by the lawes of this Realme.

7 Whether any parson, vicar, or curate doth preach within your parish having no licence so to doe, either from vs or our Chauncelor vnder the seale of his office and consigned with the hand of our principall Register, and whether he in his preaching exhort all his parishioners to ther dutifull obedience to the Queenes Maiestie as to their soueraigne Lady, and whether he himselfe be obedient and doe al things appointed him to doe by the booke of common praier, if he doe not himselfe preach, then whether he haue his appointed Sermons, and by whom they be done, and whether he haue admitted or suffered anie to preach within his parish not being sufficientlie licensed as aforesaid, who they were, and who haue letted or inhibited any from preaching having such sufficient licence thereto.

8 Whether your Parsen, Vicar, or Curate doe every Sundaie (when ye haue no Sermon) Reade some part of the Homilies prescribed and set forth by the Queenes authoritie to be read, and also immediatly after the Gospell doe openly recite to his parishioners, (to the end the youth there being also present may the sooner by often hearing learne) the Lordes praier, the articles of Christian beleefe, and the ten commandements in English.

9 Whether your Parson, Vicar, or Curate doe every Sundaie and holydaie one houre before Evening praier, or in the end of Evening praier after the second lesson, instruct the children, apprentices, and servants, that be of convenient age, or some of them as the time will serue, the Lordes praier, the articles of the faith, the tenne

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Commandements, and the Catechisme that is now allowed and set foorth, and whether all Maisters, Mistresses, Dames and Parents doe send and suffer their youth so to be instructed and taught, and if anie refuse or doe not, to present their names, and all that cannot beeing aboue the age of seven yeares and vnder the age of twentie yeares.

10 Whether your Parson, Vicar, or Curate, hath admitted anie to the holy Communion, beeing aboue twenty yeares of age that cannot saie the Lords praier, the ten commandements and the articles of the faith, what they be and their nawes.

11 Whether your Parson, Vicar, or Curate, hath or doth maintaine anie doctrine against any of the articles agreed vppon by the clergie in the Convocation holden at London, Ann. Domini. 1562. For the avoiding of diversities of opinions, and for the establishment of consent touching true Religion, set foorth by the Queenes authoritie.

12 Whether your Parson or Vicar be now resident vpon his benefice, if not, how long he hath beene absent from you, and where he is to your knowledge or as you heare: to whome he hath left his benefice, whether to a sufficient learned and honest Curate or to a farmer, who hath put in a rude and vnlearned minister, and whether your Parson or Vicar being resident, doe keepe hospitalitie, and releeue the poore to his ability, and whether the parsonage and vicaridge houses and chancels be wel repaired and vpholden.

13 Whether your Parson, Vicar, or Curate, do maintaine or defend any heresies false opinions, or popish errours contrarie to the lawes of Almighty God, and whether he or anie other of his faction doe keepe any secret conventicles, prearhings, lectures, or readings, contrarie to law, and what be the names of them that doe resort, to anie of them.

14 Whether you know or haue heard that there haue beene anie Masse, or anie other kinde of popish or ceremoniall service or praier within your parish either in Church or in house vsed or said within these three years last past, in whose house it was, who said the same, and who were present.

15 Whether your Parson, Vicar, or Curatt, keepe any suspected

woman either in his house or else where, or is given to idlenes, drunkennes, a haunter of taverns, alehouses, or anie other suspected places, or a common hunter, hawker, dicer, carder, bowler, table plaier, swearer, dauncer, or given to anie such like wanton and vndecent sportes, or suspected of such or like notorious crimes.

16 Whether your parson, or vicar, haue moe benefices then one, how many, what be the names of their benefices, and in what places or countries they be.

17 Whether your Parson or Vicar haue come by his benefice or living by anie manner of corruption, simonie, fraud, deceit, or by any coulourable compact whatsoever, or is vehemently suspected for the same. And whether your parson, or vicar do suffer the patron or presenter, to haue or vse any of the gleabe landes belonging to his benefice or cure, or any of the tithes whether by indenture or otherwise, directly or indirectly, either betweene them or betweene anie other person in their names.

18 Whether anie parson or parsons not being ordered, or at the least not a deacon, doe say Common praier openly in your church or chappell, or any at the least not being deacon doe solemnize matrimony or minister the Sacrament of Baptisme, or deliver to the cõmunicants the communion cup at the celebration of the holie communion. And whether the Parson, Vicar, or farmer of your benefice, do cause or suffer any curate or minister to serue your church before he be examined and admitted by vs or the official of Berkes in writing vnder the seale of his office, and doe first shew the same licence to the churchwardens of your parish. And whether your Curate doth ferme two cures, or doe serue two cures without our special licence onely vnder our seale episcopall.

19 Whether your parson, vicar, or minister be a peacemaker and no brawler, or sower of discord among his parishioners and be diligent in visiting the sicke and comforting them in the time of their sickenes, and doe prouoke them as well to consider the necessity of the poore, as to procure any benefite to themselues.

20 Whether any of your parish be fauorers of the Romish or forreme power, hinderers of true Religion, maintainers of sectaries and scismes, disturbers of the state now present, and others in favo-

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ring thoſe that go about to overthrow al government, vnder pre-
tence of purity and ſound religion, who cannot abide any thing other
than of their own deviſe or fantaſy conceived. And whether any ſuch
keepe any ſecret conventicles, preachings, lectures or readings, or
private communions contrary to the law, and what be their names
that ſo doe, their abetters and ayders.

21 Whether your Pariſh Clarke be appointed according to the
auncient cuſtome of the pariſh, and whether hee be obedient to the
Parſon, Vicar or Curate in the cauſes belonging to his office and
in dutifull dooing them, and whether he keepe the church ſweete and
cleane without filth, and doe make the communion table, pulpit and
font ready at all times for the miniſter, to miniſter, preach, and
baptiſe.

22 Whether your font doe remaine and be orderly maintained in
the accuſtomed places without removing, or any parſon leaving the
vſe of the ſame doe chriſten and baptiſe in baſons or other veſſels.
And whether any chriſten without Godfathers and Godmothers, or
in any other maner than is appointed by the booke of common prai-
er: what they be and their names.

23 Whether your Parſon, Vicar, or Curate doe keepe a perfect
Regiſter booke of al chriſtenings, weddings, & burials within your
pariſh, according to the order of the Queenes Iniunctions. And doe
every third yeare at our epiſcopall viſitation, certifie and deliver to
the hands of our principall Regiſter a true Copie of the ſaid Regi-
ſter booke, viz. of all weddings, chriſtenings and burials happening
in the meane ſpace from three yeares to three yeares, betwixt every
of our viſitations and not otherwiſe, according as it hath been here-
tofore vſed and accuſtomed.

24 Whether you know any of ſet purpoſe, not having lawfull or
reaſonable excuſe that doe depart from the church in time of cõmon
praier, or in time of the ſermon or of reading of Homilies, vnreve-
rently vſe themſelues, or that diſturbe the miniſter or preacher in
doing any of theſe. And whether any doe in contempt, having a ſuffi-
cient miniſter within his own pariſh, and vſing the orderly proce-
dings ſet forth in the booke of common praier, doe reſort to anie o-
ther church to any miniſter not vſing the order of the booke.

25 Whether there be anie within your parish that keepe open Innes, alehouses, vitling, or tipling, in the time of Service, or Sermons, vpon sundaies, holydaies, and other festival daies appointed by lawe, or suffer anie gamening, or playing within their houses in those daies and times. And whether any butchers or others that sel victuals, doe in time of common praier or sermon, vpon the daies aforesaid, keepe open shops, & sel their victuall. And whether in faires falling on sundaies, there be any shewing of any wares before morning praier be done, and that at the accustomed houre and time. And whether there be any selling of wares in anie church or churchyard, by common packmen, or pedlers, or any other.

26 Item, yee shall truely and diligently, from time to time, present vnto vs, or to our Chancelor, into the office of our principal Register, the names and surnames of al fighters, quarellers, brawlers, and chiders in church or churchyard, that by vs such redresse may be had as the statute requireth in that behalfe.

27 Whether the forfaiture of xii. d. for any person being absent vpon sundaies and holydaies be levied and gathered to the vse of the poore, and what particular sums of money haue beene forfeited that way, and by whom, since my last visitation. Until the yeelding vp of your present verdict concerning these articles.

28 Whether there be a collection orderly made toward the releefe of the poore of your parish. And whether the same be duely distributed accordingly. And if there be no such collection made, then to present in whom is, or hath beene the default thereof, that forthwith it may be reformed, and speedy order taken, for so good and godlie a purpose.

29 Whether your minister doe every Sunday and holiday after the ende of the second lesson admonish and put in minde the churchwardens or quest men to doe their duty in looking to those that doe offend in absenting themselues negligently or wilfully from their parish church, or vnreverently as is aforesaid, vse themselues in time of common prayer, and whether anie orderly appointed to be quest men or inquisiters, haue or doe refuse the same, and what be their names.

30 Whether your parish be served by a competent and sufficient Mini-

Minister, or by a reader, and what stipend he hath for his serving, and how long it hath bin vnserved, and for what cause you doe not prouide you of a sufficient and dutifull minister. And whether your parish be able to finde a sufficient minister alone, and what value you doe esteeme your selues able to yeelde or giue. And what hath beene giuen heretofore. And whether is your minister resident with you.

31 Whether you doe orderly at the accustomed time appointed euery yeare choose new churchwardens and whether your minister doe appoint one or no, and if he doe not, then in whose default. And whether the churchwardens of the last yeare or anie yeare before, haue made a ful account to the parish of such things as come to their or his hands. And whether the said churchwardens of any priuate affection or corruption, haue concealed any crime or other disorder in their time done in your parish, and haue not presented the same to the Ordinary, to the intent the same might haue bin reformed.

32 Whether any executor or administrator within your parish minister the goods of anie person without lawful authority, or anie that suppresse the last will of the dead, or anie executors that haue not fulfilled the testators will in paying of legacies giuen to the church or to other good and godly vses, having sufficient in their hands to performe the same. And whether is the same iustly and truely applied according to the minde and meaning of the giuer, if not, then through whose default. Or whether any in your parish vse the trade of vsury in lending his money in hope of gaine bargained and agreed vppon, with the circumstances of their dealings, their brokers and factors.

33 Whether any within your parish doe vse any charmes or vnlawful inuocations or praiers, or any sorcery or witchcraft, or be suspected for the same, and whether any doe resort to such for helpe or councell. Also of al blasphemers, swearers, adulterers, fornicators, incestuous persons, bawds, receiuers of weomen with childe being vnmarried, conueying them away before they make satisfaction to the congregation, drunkards, ribawds, malitious and contentious persons, common scolds, slaunderers of their neighbours, railers, sowers of discord betweene partie and partie, and such like.

34 Whether yee knowe of anie that go vp and downe vnder the coulour of Phisitions or surgeons not licenced so to doe by the said officiall of Berkes that now is, vnder the seale of his office, and vnder the hand of the Register there that now is.

35 Whether your Schoolemaister teaching within your parish openly, or in any gentlemans house privately, be licenced thereunto by the officiall of Berkes aforesaid that now is, vnder the seale of his office, and vnder the hand of the Register there that now is. And whether doth he teach such bookes as are commanded and that diligently. And whether is he reputed of sincere religion and conversation, and frequenteth devine service.

36 Whether you know any person ordered by the lawe to doe penance, or excommunicated for not doing the same doe still continue vnreformed, and if any such doe, the minister shall denounce them every sunday without ceasing, vntil they be absolved, and shall also declare vnto the congregation the danger both of themselues, and of al such as doe keepe company with them, which said persons if they so continue and persever excommunicated vntill their death, are not to be buried in christian buriall.

37 Whether any within your parish haue married within the degrees of affinity or consanguinitie, forbidden by the lawes of God, anie man that hath two wiues, or anie woman two husbands, or anie that haue married without the consent of their parents, or anie that haue beene married within the time prohibited, viz. when weddings are fooyth as they terme it, or any that haue married without banes thrice solemnly asked, or lawful licence so to doe from the official of Berkes vnder the seale of his office, and vnder the hand of the Register there that now is, or any couples married that liue not together, but slaunderously liue apart, or any that haue stollen their marriage, and gone elsewhere to be married out of their own parish and Dioces or into any other peculiar and exempt place.

38 Whether any benefice heretofore in remembrance of man presentable or presented vnto, be now or beare the name of any appropriation donatiue or of any such temporall or mixt title whereby the fruit of such liuing Ecclesiasticall is by devise or subtiltie of some greedy bodies challenged and taken without good interest or anie

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iuſt right to the ſame, and how long the ſame haue ſo continued, and what are their names.

39 Whether in your pariſh any bodie enioie the fruites or tithes of the benefice, by colour of any leaſe pretended to be granted by the incumbent, and confirmed by the Biſhop of the dioces & the conſent of the patrone, and how long this leaſe hath ſo beene by pretence or otherwiſe challenged.

40 Whether anie farmor of anie appropriation from the Prince or otherwiſe doe challenge the gift or inioying of the vicaridge in your pariſh, or the fruits and commodities thereunto appertaining, or doe not allow a competent ſtipend for the vicar or curate for diſcharging and ſerving the ſame cure.

41 Whether your pariſh church be now vacant or no, who is patrone thereof how long it hath beene vacant, who doth receiue the tithes and other profits, and by what authoritie.

42 Whether you know any to haue made any priuate contracts of matrimonie, not calling two or moe witneſſes thereunto, nor having thereto the conſent of their parents.

43 Whether anie vndiſcret perſon haue malitiouſly and vnreuerently contemned or abuſed your miniſter or curate or any other miniſter whatſoeuer.

45 Item, that you make a true preſentment whether any of our Archdeacons, or their Officials haue granted any adminiſtration of the goods of any perſon dying vnteſtate, or haue prooued the will or teſtament of anie Knight, Eſquire, gentleman, miniſter, or of any other dying having no goods in the ſame Archdeaconry where he died, if there be any ſuch you ſhal preſent as wel the names who tooke the ſame adminiſtrations, as who granted the ſame, or proued anie ſuch teſtament.

45 Item, that no wils at all be prooued before our ſaid Archdeacon of Berkes or his officiall, or adminiſtrations or licences to marrie, to ſerue a cure, to teach or ſuch like be by either of them granted depending our Epiſcopall viſitation, that is to ſay: from the verie time that they were Inhibited, and reſtreined from the exerciſing of their iuriſdiction, vntill ſuch time as they ſhalbe releaſed and reſtored againe by vs vnder our epiſcopall ſeale in wri-

ting, viz. for the space of one moneth after our visitation there celebrated but that all such wils & administrations in that meane space, be granted and prooved by and before our chauncelor in the presence of our principall Register.

46 Whether vppon presentment made to any of our officers, as Chauncelor, Archdeacon, Commissarie or official, the parties so presented or detected haue had sufficient punishment according to the quantity or quality of his or their offence, and to the satisfaction of the congregation. And if not, then to present al such, to the end to receiue their full punishment according to their severall deserts and deservings. Or whether any of our foresaid officers haue for money or for any other reward whatsoever commuted or dispensed with the punishment or penãce of any person within your parish to them presented since our last visitation, for adulterie, fornication, or incest, or anie of them. Or any that haue committed any crime or fault worthy of presentment & not yet presented, then to present him or them, and whose punishment or penance haue beene so commuted or dispenced, and by whome, and what haue beene taken to your knowledge or heresay, & what they be that are suspected and not presented and where the said parties or any of them now be and dwell.

47 Item, yee shall diligently call to mind and present againe vnto vs, all and all manner of Incests, adulteries and fornications as haue beene at any time heretofore committed, since our last visitation in Anno Domini. 1592. like as also all and every the offenders in that behalfe, which haue not beene detected and presented already thereupon, to the intent that we our selves may see iustice duly supplied if need so require.

48 Whether your Parson, Vicar, or Curate haue married anie persons not beeing three severall daies asked in their parish churches, or haue married anie persons being not sufficientlie licenced thereunto, and if by licence, then by whose licence the same persons were so married.

49 Whether there be any which of late for their disobedience and contempt haue beene depriued or suspended, and now doe inhabite, dwell or keepe within your parish, whether they doe vse to frequent and come to your churches or chappels, and whether they doe duetifullie

fullie behaue themselues there as they ought to doe in the time of common praier, and whether they haue receiued the holy communion three seuerall times in the yeare past, and at this last Easter, according to the Queene her Maiesties Iniunctions, and with whom they did receiue. And whether in church or any secret place, and the order of the ministring of the same, and who did communicate and minister the Sacrament. And whether any of them since the time of their deprivation or suspension haue publikely preached in anie parish Church or in secret corners or places, and in what places and churches, and in what company or audience, and this present of your knowledge or heresay.

50 Also you shall present all manner of extortions, bribes, or anie other misdemenor whatsoever committed or done by any Archdeacon, Chauncelor, Commissarie, Officiall, Register, Somoners, Deanes, or Apparators, or by any other Officer to vs belonging for any cause whatsoever.

51 Item you shall diligently forsee that none especiallie of the younger sorte be admitted to receiue the holy communion, but such as haue beene first confirmed by the Bishop.

52 Item where there hath beene great abuses in prophaning the Lordes Sabbaoth consecrated wholie to his service by minstrelsie, dauncing and drinking, to the great prophanation of that daie and the manifest contempt and dishonour of almightie God vnder colour thereby to procure some contribution towardes the repairing of their church, by the meanes whereof many foule faults haue bin and are like thencefoorth to be committed, we haue thought good in God his name first to admonish you, and further by mine ordinarie authoritie to charge and require you that aswell the ministers as parishioners of every place, doe carefully endevor themselues by all meanes to shunne and avoid the same, and if any man will be so perverse and obstinate, that he wil this notwithstanding abuse that day in this sort then to present the offendors in that behalfe from time to time that accordingly reformation may be had, as to law and iustice shall appertaine.

53 Item forasmuch as it doth oftentimes fal out that divers and sundry notable crimes, especially adultery, fornicatiō and such like,

are committed in the meane ſpace betwixt the ſeueral viſitations of our Archdeacons, and that through delaies of time, and putting of to preſent the ſame vntil the comming of the next viſitation of the archdeacons or chapter court, as they terme it, by meanes whereof many the like offences are either ſmothered vp, or ſlipt ouer as vnder the coulour of forgetfulneſſe, and the offenders themſelues in that meane time are ſhifted and conueied away into other parts without punishment. For the auoiding therefore of ſuch inconueniences which daily we finde by common experience through ſuch delaies to be put in practiſe, aſwel the miniſter as the churchwardens & ſidemen of each pariſh vpon euery ſuch occaſion ſhal duly and diligentlie preſent from time to time al and euery ſuch offenders, making due certificate of their names and ſurnames together with the quality of their offence and their abode habitation and harbour and ſhal not deferre the time in that behalfe vntill the next viſitation or chapter court of the Archdeacon as aforeſaid.

54 Item that the miniſter of euery pariſh do diligently foreſee and prouide, that none of his pariſhioners doe attẽpt or preſume to bring vnto vs any of their children to bee confirmed but ſuch as can perfectly and diſtinctly ſay without booke the Lords praier the articles of their beliefe, the catechiſme and ten commandements, and hereof that publikely aduertiſement be giuen in time and place conuenient vnto the whole congregation, to which end and purpoſe the miniſter ſhal take paines and be diligent in teaching & inſtructing the youth of his pariſh, that ſuch as are apt and able may learne the premiſſes, and hauing done, to bring them and preſent them and none others vnto vs at our next viſitation to be confirmed as aboueſaid.

55 Item the miniſter ſhal diligently conſult and confer with the churchwardens, whether the orders & articles heretofore ſet downe and ſent vnto them from the Lords of her maieſties moſt honorable priuie counſel concerning recuſants, mens wiues & their ſeruants, be duely executed and performed according to the direction & commendement therein expreſſed, and what particularly hath bin done in that behalfe from time to time euer ſince, & who are faulty and after what manner, this article muſt be carefully looked vnto, & moſt effectually anſwered at our next viſitation.

FINIS.